

# THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI Sept. 6, 1906.

NEW SERIES VOL. VIII. NO. 36.

## GREAT THINGS AHEAD.

Surely every Baptist in Mississippi ought now to see that we have the opportunity of making our Baptist College equal in every way to any other institution on Mississippi soil. If we will raise \$75,000 by January first on the plan given below, the General Education Board will give us \$25,000 and Carnegie will give us \$20,000. The above together with the Jennings' gift of \$20,000 will make \$140,000. Carnegie's \$20,000 will go to Endowment. The other \$120,000 will be put into buildings and apparatus. We are pushing the movement steadily, and by hard work we will succeed. Every Baptist in Mississippi ought to help, and help liberally. Fill out the subscription blank below, and mail the same to me at Clinton.

Yours for success,

W. T. LOWREY.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so:

Cash by Nov. 1, 1906 .....	\$ .....
Cash by Nov. 1, 1907 .....	\$ .....
Cash by Nov. 1, 1908 .....	\$ .....
Cash by Nov. 1, 1909 .....	\$ .....
Cash by Nov. 1, 1910 .....	\$ .....
Name .....	
County .....	
Post Office .....	
Church .....	

It is said that Rockefeller has promised the actress, Miss Marie Cahill, \$100,000 on the condition that she secure a like amount for the endowment of a home in which chorus girls may be taught and trained, and in which they may be cared for when illness or age prevents them from continuing their profession.

Soon absolute monarchy will be unknown in the world. The Shah of Persia, Muzaffer Din, has proclaimed a constitution for his kingdom and ordered the organization of a national assembly.

The Outlook's estimate of William R. Hearst, possible candidate for the presidency of the U. S., is "that he represents principles that cannot be defined, promises that cannot be fulfilled and expectations that cannot be realized."

It is probable that the new association arising from the union of Congregationalists, Protestant Methodists and United Brethren will be called "The Pilgrim Church." A member of the United Brethren proposed the name. It is said "the suggestion grows in attractiveness daily."

Righteous wealth is good, but it cannot cure everything. It is announced that

Mrs. Spencer Trask, who has a million-dollar mansion at Saratoga, has been forced to abandon her luxurious home and live in a tent for health. For this she would exchange her palace for a cottage. Thank God for health.

Lourdes, France, the famed place of miraculous healing, is declared by French physicians to be a breeding place of dangerous diseases, through the throngs of pilgrims having contagious diseases, and the bathing of patients in water fouled by others. The conflict is on between science and superstition.—Congregationalist.

Lieut. Baron Meysenburg of the Royal Saxon army looked on the recent military maneuvers at Chickamauga. He likes the push of our people, and declares that no one can beat them in hospitality. He said to a press reporter: "The ladies of your country are queens, and to me they appear as roses among the flowers, which are to me the sweetest of all flowers."

In its action for separation of state and church in France the government provided that Roman Catholic laymen might form societies to hold the property hitherto held by the church. But the Pope insists that it shall be owned by the church and administered by Episcopal authority. The government refused to make the compromise which the Vatican expected, and now unless the church yields by October 11 cathedrals, churches and other buildings will pass into the hands of the state. The church will yield in some way.

A converted priest, Jose Piani, of Brazil, expects to attend William Jewell College next session. This splendid young man has suffered great persecution and has been firm and unshaken in it all. He has the entire confidence of the brethren in Brazil. He comes for training in the college, for biblical instruction and to see what religion can do for the individual, the family and the country where it is unhindered. He is preparing for a life work among his people.—Argus.

In a lecture at one of our summer resorts the speaker said there is a literature of knowledge-information derived from the collection of facts; and a literature of power—the assimilation and use of those facts to good results. Is not this statement nearer the truth? Literature is thought made accessible, in the written manuscript or printed page. Power comes from the use of knowledge obtained through literature. He is the wise man who directs his knowledge to useful results. There are many knowing ones who are not wise, and not a few of limited knowledge who wisely use it. It is the wise man who brings things to pass.

The Christian Observer: Some one asked why a certain preacher who was not more scholarly and eloquent than others usually filled prominent pulpits, and was eminently successful. The answer was:

"He did that which so many ministers intend to do and yet neglect. He never failed to write notes of condolence to the afflicted whether they belonged to his congregation or not. He would cross the street to speak to a burdened man. He would take an hour to make friends with a group of romping children. He would pen a sincere word of praise to the sheriff who did his duty, to the mayor who enforced law, to the teacher in the public school who was faithful."

The Congregationalist says that the church of that name in the United States dismissed last year about 156 ministers to join other denominations and received into its ministry about the same number from other communions. Presbyterians received 76 from them, Methodists 21, Episcopalians 13, Baptists 12 and Unitarians 11. This interchange of preachers among the denominations in the North is increasing. No preacher will come to the Baptists from any other denomination except under the conviction that he for himself should obey Christ in baptism, and set forth in that beautiful and impressive symbol his faith in a burial and risen Savior and his own death to sin and resurrection to a new life. The good conscience gets its appropriate answer in baptism, and is satisfied as to that ceremony.

The embezzlement of \$97,000 by the teller of the First National Bank, Birmingham, has been charged to the insidious influence of the bucketshop. Papers are calling on all banking and other moneyed institutions to "require total abstinence of their employees from future-gambling." The city council of Birmingham has passed an ordinance since this defalcation prohibiting "the operation of any sort of brokerage-house in the city which deals in futures after Oct. 1." The banks of the city hereafter will do no business for bucketshops. But something more is needed. Parents should teach their children the peril and sin of gambling. To make such instruction efficient they should abstain from all prize-gambling. Church and Sunday school entertainments should have nothing at all to do with raffling, fish-ponds, grab-bags, etc. Pious gambling is about as sinful as impious gambling, and far more hurtful.

It is said that an open letter has been sent to the Pope "asking that the tomb of St. Peter in the great church in Rome called by his name shall be opened and proof positive given that the body is (or is not) there." What right has the laity to question what the church declares? But it is disputed whether there is any such tomb or body, and men, even in "the infallible church," are calling for the verification of tradition by the testimony of witnesses to facts in order to establish a theory. This demand is highly significant. Though the particular spot of burial has always been held sacred, it is to be hoped that the church authorities will have the courage to make the investigation and announce and abide by the result.



## THE HOME.

"Mother is entitled to our respect and love."—President Roosevelt.

## Dreams.

Henry Jerome Stockard.  
That goodliest, most enduring,  
For some strive forever here, and

And gold and pageantry—  
The substance of a dream.  
The palace all with sun and gleam,  
The change and fuse into the sky,  
The far more than, bodied high  
The mortar, could the mason's

The South's blue-skied  
The eve and star-ranged avenues  
The North,—these would  
The mine, and gold of strains  
The spirit harp whose murmur  
The winds from elfin lands out-

bleat  
The scales and junk-scales.

When a son was born to a  
The statesman, who is also a  
The proud father weighed  
The scales by which he and one of  
The friends had been in the habit  
The fish they catch, and that  
The baby's weight to be  
The New York Sun tells of  
The "special" scales.

The family of a Harlem  
The day, and the young father  
The house to borrow a pair of  
The were no portable scales in the  
The

"Any more bottles?" sang a voice in  
The street.  
"Hello," called the fond father.  
"Come, I want you to weigh something  
For me."

The followed the proud parent.  
The was up in a towel and hooked on  
The. The indicator showed exactly  
The

"Seven pounds!" cried the trained nurse.  
"Seven pounds!" echoed the disappointed  
The.

"Don't let worry you," remarked the  
The. "Dose was der scales I buy by  
The. It wuld weighs ten pounds, mebbe  
The. Is der lot?"—Ex.

The most Savage Institution.

Football of this country  
The most savage institutions  
The. We had far better have  
The. Philadelphia than to  
The. The football games in our city.  
The. There have been fifteen people killed within  
The. The last few months, and there have been  
The. Two hundred and seventy crippled for life,  
The. According to the newspapers, this very fall.  
The. We are back to savagery in our attempt  
The. To get the gratification of the animal  
The. Love to the man each other and fight  
The. With each other for the gate receipts. That  
The. Is an indication of our descending to savagery,  
The. And civilization must come. Great  
The. Christian colleges and universities can not  
The. Better the deal of their corporate ap-

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proval upon such savage sport as football  
now is. There was a time when it was sport,  
when it was innocent and pure, when it was  
voluntary and amateur, and men regarded  
each other with Christian care, and were not  
so vicious for victory as to be willing to de-  
stroy lives, or break the limbs of their com-  
panions in order to win.—R. H. Conwell,  
D. D.

## Not His Work.

Those people who are afraid of any work  
which in the least oversteps the letter of  
their contract often make much trouble for  
themselves. Tit-Bits tells the story of a  
coachman who received a salutary lesson in  
this line. His master, a wealthy broker, is  
so fond of flowers that he spends much time  
in and about his plants, and does some of  
the gardening himself. One day, having  
emptied his watering-can, he called to his  
new coachman, who was standing near, and  
told him to fill it and bring it back.

"Beg pardon, sir, I'm the coachman,"  
said the man, touching his hat.  
"Well, that's all right. Just fill up that  
can."

"Beg pardon, sir, I'm the coachman."  
"Well, well, I know that. Hurry up with  
the can; I want it."

The coachman touched his hat and made  
the same reply. Then something dawned on  
the broker.

"Oh," he said, "you're the coachman,  
and can't bring the can. Well, coachman,  
go and have the black span hitched to the  
family carriage and bring it here. Have  
one of the hostlers ride on the box with  
you."

The coachman touched his hat respectfully  
and went. Presently he drove up in style.  
"Now," said the broker, "drive to where  
that can is; and you, hostler, pick it up and  
get back on the box, drive around to the  
stable with the coachman, fill the can with  
water, and have him drive you back again."  
It was done, and the can brought back  
filled.

"Now, hostler," continued the broker,  
"you may go. Coachman, remain where you  
are. I may need you again."

The coachman saved his dignity, but he  
sat on the seat of that carriage for two  
hours.

## Catching a Thief in China.

A recent work on China tells how the Ce-  
lestials sometimes detect a criminal when an  
American official would find himself at a  
loss to secure evidence. It may be thought,  
perhaps, that Chinese success depends upon  
the truth of the old saying, "Set a rogue  
to catch a rogue," but the instance shows  
shrewdness, at least.

Outside the walls of a certain small city  
was a dealer in oil cakes, who sold his wares  
at two cents each. He would place his tray  
of cakes on a stone lion in front of the pub-  
lic building, and as the customers paid their  
money, he would put it by the side of the  
cakes yet unsold. One morning he had oc-  
casion to leave his tray for a few minutes.  
When he returned the money was gone.  
Unable to find it, he rushed excitedly to the  
local mandarin, calling loudly, as the Chi-  
nese do, for redress.

When brought before his honor by the  
underlings of the yamen, the dealer stated  
his case. The money was all gone, and there  
being no trace of the thief, the judge, who  
was no novice, directed that the stone lion  
on which the tray had rested should be  
brought into his presence and beaten with

a bamboo, as on it alone could the responsi-  
bility rest. The proceedings attracted a  
large crowd of loafers about the yamen  
court.

When the punishment had been inflicted,  
the doors were shut and a large jar of wa-  
ter placed at the entrance, and the crowd  
was compelled to retire one at a time. Each  
was ordered to throw a coin into the jar. A  
smart detective, who had been detailed for  
the business, soon discovered the peculiar oil  
of the cake-vender rising after one fellow  
had thrown in his coin. Seizing him by the  
"pigtail," the detective said, blandly,  
"Have you any more? Disgorge!"

## Compromises in Married Life.

"If marriage meant the wedding of a  
saint and an angel there would be no prob-  
lems to solve, no perfection to attain, no  
progress to make. This may be why there  
are no marriages in heaven. On earth, it is  
different; husband and wife are strongly  
human. No matter how lovingly united or  
how sweet their accord, they never have the  
same temperaments, tendencies or tastes.  
Their needs are different, their manner of  
looking at things is not identical, and in va-  
rying ways their individualities assert them-  
selves. At any critical moment if both ex-  
press at the same time, a desire to defer to  
the other's taste, the result is foreordained  
for happiness. This makes matrimony not  
merely union, but union and unity. The  
spirit of compromise does not mean a con-  
tinuous performance in the way of self-sur-  
render and self-sacrifice; it does not mean  
ceasing to be a voice and becoming an echo;  
it does not imply or justify the loss of indi-  
viduality; it means simply the instinctive  
recognition of the best way out of a diffi-  
culty, the quickest tacking to avoid collision,  
the kindly view of tolerance in the pres-  
ence of weakness and errors of another, the  
courage to meet an explanation half-way,  
the generosity to be first to apologize for a  
disorder, the largeness of mind that does not  
fear a sacrifice of dignity in surrendering in  
the interests of the highest harmony of the  
two rather than the personal vanity of one."  
—From the September Delineator.

## Two Good-Nights.

### THE CITY CHILD'S GOOD-NIGHT.

Good-night, dear, noisy, happy street!  
The clanging bells and hurried feet,  
When I am safely tucked in bed  
And all the daytime thoughts are fled;  
Are just like music to my ears,  
And drive away the night-time fears.

Good-night, dear street. Your lights so  
bright  
Shine in my window all the night,  
And company they are to me.  
But oh! how lonely it must be  
Beyond the city and the park  
When everything is still and dark.

### THE COUNTRY CHILD'S GOOD-NIGHT.

Good-night, dear hills! So still you lie  
Against the bosom of the sky,  
I know you must be fast asleep,  
And all night long the stars will keep  
Their tender watches over you.  
So must I soon be sleeping, too.

Good-night, dear hills, for now I go  
To slumber, trustfully and slow;  
But bedtime must be cheerless, gray,  
To those who can't look out and say,

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(My heart with pitying it fills!)  
One good-night to the friendly hills.  
—Eleanor C. Hull in Woman's Home Com-  
panion for September.

## War Against Bucket-Shops.

Some Practical Suggestions for the Aid of  
Those Who Have Suffered from "Sharks."

In cases where these concerns are not  
financially responsible, their backers are;  
and money lost in bucket-shop transactions  
can be traced to its hiding-place, and when  
found, recovered. A suit may be begun  
against them in the place where you lost  
your money; they must come to you to de-  
fend instead of you going to them to sue.  
To make such a suit good, if you can get  
into the United States Courts, you have only  
to serve the processes upon the small fry,  
like Miner, in Philadelphia, whose sheets  
are backed by the big syndicates. In the  
case of the Board of Trade of the City of  
Chicago vs. the Hammond Elevator Com-  
pany, the Supreme Court of the United  
States has decided that these local and sup-  
posedly independent "Bankers and Bro-  
kers," whose sheets are backed by the great  
syndicates, are the agents of the syndicate  
instead of customers whose orders they  
take; that service of process upon them is  
binding upon their backers, and that the  
backer may be sued in any jurisdiction  
where one of these agents maintains an of-  
fice. Nor can the thieves plead immunity  
on the ground that the transaction was a  
gambling one. State and Federal courts  
have repeatedly decided that where the  
gambling defense is set up it must conclu-  
sively be shown that both parties under-  
stood, when it was made, that the transac-  
tion was of a gambling character. And this  
has been elaborated until now courts rule  
that the bucket-shopper must prove that he  
specifically brought to the knowledge of his  
victim every detail, including his private  
correspondence, that goes to show his pre-  
tenses false and his business spurious. For-  
tunately, our civil courts have come to have  
a perfect understanding of the villainous  
character of the bucket-shop. They are  
ready to co-operate with legitimate ex-  
changes for their effectual suppression, and  
with individual victims who seek to recover  
money that has been stolen from them.—  
Merrill A. Teague in "Bucket-Shop  
Sharks," in Everybody's Magazine for Sep-  
tember.

## From Oklahoma.

A few days ago it was the writer's priv-  
ilege to attend for one service, a revival  
meeting in progress at Star Baptist church  
in Washita county, Oklahoma. Brother J.  
D. Mathis assisted the pastor, Brother  
Smith, and Brother D. H. Wade led the  
singing. Brother Mathis preached the plain  
gospel truth and verily, at that place it was  
the power of God unto the salvation of  
every one that believed, and many believed.  
For three weeks this country church con-  
ducted a campaign against sin, error and the  
devil.

Gray haired fathers, who had never shown  
any religious inclination, were converted and  
humbly prayed God for the conversion of  
their children whom they had heretofore led  
in wickedness. No wonder that several of  
those good Christian mothers shouted, Hal-  
lelujah, praise God.

Oklahoma has some strong churches in the  
country, but a scarcity of good workers.  
More anon.

D.

## THE BAPTIST RECORD.

### Speculation vs. Gambling.

All trading is speculation and has in it an  
element of chance or gambling. Yet specu-  
lation may be legitimate; while gambling is  
not so. Where is the distinction to be  
made?

The speculator buys some article expect-  
ing to use it at a profit to himself, or to sell  
it to someone else at a profit. He pays  
something for it. If he buys a piece of land,  
say for one thousand dollars, he risks the  
loss of fifty or one hundred dollars, and ex-  
pects a gain of like amount. The gambler,  
on the contrary, puts up a thousand dollars  
as a bet, and his risk is total. He loses, and  
he loses every dollar of it. The bucket-shop  
gambler goes a step farther. He puts up one  
hundred dollars for pseudo one hundred  
bales of cotton. A hundred-dollar bet against  
the turn in the price of \$5,000 worth of prop-  
erty. The dollar he bets has to bear too  
great a burden of risk. The chance is all  
against the gambler. It is a fascinating  
game, because it takes so little money to  
get into it, and the prize appears to be a  
very great one. The temptation is great,  
and many persons who have no capital but  
just their little weekly earnings risk all they  
have—and they lose. That is the general  
history. The conditions are against their  
winning.

All machinery that is operated on this  
unequal basis is illegitimate. Cards, dice,  
roulette and bucket-shops. There can be no  
distinction made between them, save that  
the games of chance are carried on under  
the rose, while the bucketshops do business  
on the public streets and have brokerage  
signs over their doors. It is easy to see that  
the bucketshops are the worse evil.—Mobile  
Register.

## Character.

One's wealth does not consist of worldly  
goods, of worldly knowledge or position. It  
is not found in bank stock or in broad acres;  
it goes deeper into the heart of life than  
these things on the surface. It is not what  
a man owns, but what he is; not what he  
knows, but what he believes; not what he  
practices, but the motives and purposes out  
of which his practices spring that fix his  
place as high or low, his life as noble or  
base.

In short, it is character—Christian charac-  
ter, that counts. It is the only thing of  
worth we can carry beyond the boundary  
line of life, the only riches we can lay up in  
heaven's vault. Character is the incorrupti-  
ble treasure of time and eternity. It glows  
like the day star in the recesses of doubt and  
sin in this life and shines with incomparable  
glory in the world beyond.

Then to the building of an imperishable  
character every boy and girl should begin  
early to do. The one who succeeds in win-  
ning "this pearl of great price" is rich be-  
yond estimate, the one who fails is beggared  
beyond description. It does not consist of  
great actions, great successes, or great  
knowledge, but it does consist in high aims,  
pure motives and unselfish living. It can be  
built on what the world calls failure; it  
is often wrought in the furnace of great sor-  
row.

As someone said, it is not failure but low  
aim that is crime. Life is a struggle for  
higher ideals or a compromise with low prin-  
ciples. O, the sad sight it is to see, especial-  
ly the young man, or woman, who has made  
the compromise with low principles, who at-  
tempts to flatter their beclouded conscience  
by saying, "no harm in it." For sound,

sterling character they try to make some  
substitute of wealth, high station or worldly  
attainments. They would make themselves  
believe the laws of nature, of morality and  
God will not operate in their case, and by  
some unknown means they will escape the  
penalty attached to every violation.

Be not deceived, in this world, sooner or  
later, every life must come to the test, and  
every soul shall be tried by fire. No mat-  
ter what your rank is the result will be the  
same; you will rise or fall according to your  
own merit and your own character. You  
may be hedged in by every guard the world  
can furnish; you may have every power that  
prominence, accumulated honors and all the  
forces of friends and money, but, be assured,  
these can not avail. The stars in their very  
courses may fight for you, but they can not  
save you if you have not laid your founda-  
tion on the rock of a strong, abiding char-  
acter.

See in the daily press the exposures of  
men in high places who for almost a life-  
time have passed as incorruptible. They had  
covered their crimes with every possible pre-  
caution, yet in the hour when they fancied  
themselves most secure they were swept un-  
der. Yesterday they flourished in luxuri-  
ant beauty, today they are blasted and dead.  
Because your debts are postponed, do not  
doubt but that the day of settlement will  
surely come, and your sins will find you  
out.

Beware of small beginnings that lead to-  
ward evil. Characters are ruined not in one  
great gust of temptation, but in small com-  
promises with wrong. The great Mississippi  
river breaks through the guard levees at  
first by the cubic inch, then the yard and  
afterwards the rod. The telling of one lie  
will be followed by a train of others. It  
results in the blasting of the moral sense,  
decay sets in and death after decay. Have  
high aims and ideals. Look toward them,  
work toward them, strive to make them  
yours. Be noble in thought, humble in spir-  
it, unselfish in heart, proud of your oppor-  
tunities, grateful for your blessings, and  
willing to pay the price of service for the  
best there is in life, and you will be a ben-  
ediction to the world, whether high or low,  
public or private, on land or sea.

N. A. MOORE.

Splinter, Miss.

## Spring Hill.

This church is near Oakland. Meeting  
continued eight days, with growing interest.  
Bro. Geo. Sherman of Memphis, assisted up  
to Friday, when he had to leave on account  
of sickness. Results were 6 for baptism.

Will protract a few services at next ap-  
pointment in September.

## Chalybeate.

Meeting at this place lasted eleven days.  
I had no ministerial help. Sixteen were bap-  
tized, and the church and pastor brought  
very close together.

I believe the pastor should hold most of  
his meetings.

## Quitman.

Aug. 4th I began meeting with the Union  
church, Clarke county, with our beloved J.  
P. Culpepper to do the preaching. The Lord  
was with us in his power to save, also in  
his power to help the saved to do their duty.  
Results—Baptized 12, received 3 by letter,  
and took subscription of \$1,520 to build a  
new church house.

Rejoice with us.  
W. B. HOLCOMB, Pastor.



# The Baptist Record.

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H. F. LOWREY, ASSOCIATE EDITOR.

When your paper comes, if you do not wish paper continued, do not send it. It is expected that all irregularities will be paid up before ordering paper stopped.

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No manuscript will be printed unless it is accompanied by the name of the author.

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## Doctrine and Church Union.

Throughout the New Testament the aim of God's elect is to be for his chosen, his elect, his ones is not that they may go to heaven when they die, but that they may have a moral fitness for that holy and happy abode. Take two instances when God did foreknow, "he also did predestinate to be conformed to the image of his Son"—Rom. 8:29. "According as he hath chosen us in him (Christ) before the foundation of the world, that we should be holy and without blame before him in love; having predestinated unto the adoption of children by Jesus Christ himself"—Eph. 1:4,5.

Why, then, do Arianism and Calvinistic disputes run together along this line? The former do not object that God has such a benevolent purpose, and the latter would not object that he accomplishes it in a beneficent way. This doctrinal difference does not stand much in the way of church union. It is evident from the recent action of Northern and Cumberland Presbyterians, missionary, educational and property interests is a more serious bar. Church possessions now seem to be the greatest obstacle to the union of many Protestant sects.

Outside of the inflowing Roman Catholicism and foreign heathenism, with an ever-growing internal mutual attraction may result in this hindrance. Churches which are united only by property interests will be forced to union for self-protection. The church has a moral right to separate, and one which does not stand for some distinguishing Christian principle. Otherwise it gives its influence toward the perpetuation of schism in the body of Christ.

## Union among Baptists.

At the late anniversary of the Home Missionary Society of Northern Baptists at Dayton, Ohio, a resolution was passed inviting Free Baptists to co-operate with them in home missionary and other enterprises. These denominations have been discussing union through committees, but this action was not intended and understood as an invitation to church union. It may

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look towards it.

But how can these two denominations unite? Baptists have no general council, conference, or assembly. There are no higher and lower ecclesiastical courts among them. Under their form of government any formal act of union is impossible. Can there be no union of other denominations with Baptists? If there can be union, how can it be effected? Local churches upon application can be received and commended to fellowship by an association of Baptist churches. If the churches of the denomination believe they hold to New Testament policy and practice they are regarded and accepted as one with Baptists. Otherwise the churches seeking union may return whence they came, or remain independent bodies of Christ's disciples and call themselves any name they may elect. That is plain, and its simplicity is its difficulty.

## Clerks of Associations Don't Read This.

In the minutes of Session 1905 Mississippi Baptist State Convention, page 79, Appendix 10, instructions to Clerks of Associations that should be followed to the letter. I have just had an experience of answering letters, by mail and telephone because the clerk of Chickasaw Association failed to state how far and in what direction the place of next meeting is from the most accessible railroad station. I got out a circular letter stating it was 10 miles east of Enterprise, also put it in the Baptist Record and five daily papers, but nothing will take the place of having it on the minutes, so it can be published in the list of when and where the associations meet.

W. H. PATTON.

"I must confess, as the experiences of my own soul," said Baxter, "that the expectation of loving my friends in heaven principally kindles my love to them on earth. If I thought that I should never know them and, consequently, never love them after this life is ended, I should, in reason, number them with the temporal things, and love them as such. But, I now delightfully converse with my pious friends in a firm persuasion that I shall converse with them for ever, and I take comfort in those of them who are dead or absent as believing I shall shortly meet them in heaven and love them with a love which shall then be perfection."—Selected.

At the public inn of a popular summer resort the preacher for the coming Lord's day made himself too common. He wore a scullcap, striped socks, etc. He made himself in speech and conduct "one of the boys". The people lost respect for him and confidence in him. This loss was greatest among "the boys." He delivered himself of his sermon, but could not deliver any message to the people, because they were indisposed to receive it through him, though it might be divine truth. Yes, Jesus received sinners and ate with them. But he attracted them unto himself, held and moulded them. He lifted them into the light and purity of God; he did not sink down to their darkness and corruption, and mingle with them in it. Messenger of Christ, yield to the entreaty of an inspired apostle: "Take heed to thyself, and to the doctrine."

## Are You Interested?

In the B. Y. P. U. Encampment and Bible Conference for next year? Then, please

read this and write me a suggestion if you see fit. During the recent meeting at Blue Mountain, it was decided that the next meeting should begin on the 30th of July, 1907. I have had requests and suggestions from several brethren that we change the time so as to make it include the fifth Sunday in June. The arguments for this are, that we bring the meeting in before our people get busy in the protracted meetings and at a time when more of our people could attend. It is also suggested that the reflex influence of these meetings on our State Convention and on the protracted meetings for the summer would be helpful. Now, I should appreciate it if any brother who feels sufficient interest to speak on the matter would write me giving his opinion, pro or con. When I have heard from the brethren generally on the matter, then I shall try to get it before the Executive Committee. The truth is, I have no minutes of the recent meeting and I fail to recall just now who was made Chairman of the Executive Committee. Whatever suggestions I receive, however, I shall refer them to the proper authorities. I write this as Chairman of the Program Committee and because the exact date of the meeting has already come up as a question with reference to some talent for next year.

Very truly

B. G. LOWREY.

Blue Mountain, Miss., Aug. 24, 1906.

Dear Baptist:

Our meeting commenced the 3rd Sunday in August, and we listened to "the old, old story" of the prodigal son, told in an earnest way by our pastor, Rev. O. M. Lucas. There was a large and attentive audience and they seemed to give good heed to the truths presented.

Monday morning Bro. Weeks of Vicksburg came and remained with us till Friday eve. Oh! we had indeed a royal feast. Every sermon was an improvement on the last till Thursday morning, when he gave us his crowning effort on "the wages of sin is death." His style is so simple that a child can comprehend it, yet his flights of oratory would sometimes thrill every fibre of our being, and thought and soul would be riveted upon the theme he was tracing with a master hand. Out of the pulpit, he is the genial man whom you do not fear to approach, one with whom you can come in close touch. He is capricious for great usefulness, and as a church we would invoke for him heaven's richest blessings.

As the visible results of the meeting, six were added to the church and one other professed conversion.

One of our members passed away very suddenly a few days since—Mr. J. C. Luckett. He was in a dying condition before his friends realized that he was much sick.

Yesterday evening a sable cloud enveloped our whole community, for we were called to the burial of Rev. W. Hurst. He was a Methodist minister, but one whom everyone loved. Living in our midst, it was often that he was called on to bury our dead, and he was always willing to go to all, no matter what their faith or profession might be. God will surely reward him for all the comforting words he has spoken to the bereaved.

He lived nearly four score years, but now the book is closed. It is a beautiful record, one that we would fain imitate. May our lives, like his, be made up of

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sweet thoughts, charitable deeds and kind sympathies.

The poets say there is never a line of sorrow but a line of joy runs parallel with it. We found this true, for our nephew, Mr. T. R. Newman and wife gave us a sweet surprise in a visit. Their help during the meeting was truly appreciated by all the church.

(Mrs.) E. C. BOLLS.

## Signs of Promise.

The year closed at Vicksburg with distinct marks of divine approval on our efforts in behalf of the extension of Redeemer's kingdom. The collections for missions had exceeded any former year of our history, and the hearts of all were happy as the old Doxology rang out with praise to God, and every heart was humble before our God as Bro. Thornton led the prayer of thanksgiving. Are we surprised at the gracious results that are now being made known in every issue of the Record of His power among the people in leading so many precious souls into the light and liberty of the glorious gospel of the happy God? I have been especially glad that some of these gracious visitations are in churches that our Board has either helped in support of pastor or has helped in the matter of building the church house.

I note the following meetings that are thus connected with our State Missions—the new church at Vardaman, 8 baptisms; at D'Lo, 43; at Zion Hill, 12; Pleasant Ridge, 25; Unity, 6; Dumas, 5; Berwick, 2; Crenshaw, 4; Longtown, 4; Knoxville, 4; Hamburg, 7—or, 120 baptisms reported in the last two issues of the Record in churches for which in some degree State Missions are responsible. I bow my head and give thanks to our God for his loving favor on these churches, and I pray that they may have increasing power.

The Associational season is at hand. The outlook from the standpoint of material blessing at this time has not been so great for many years. We not only have a great harvest in one crop, but in all directions in every thing that grows out of the soil, the signs of promise gladden the heart. God has lavished temporal blessings, and there ought to be one desire filling the life of us all, voiced by the Psalmist when he said, "What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation and call upon the name of the Lord; I will pay my vows unto the Lord, now in the presence of all his people."

Many were gone from the Convention when the report of the Treasurer was read, showing at that time a balance of eleven thousand dollars and over for State Missions. That balance has melted away since then, for the reason that the most of it came in in the last few months of the Convention year, and several thousand of it at the Convention, so that the drafts on Treasurer for salaries and church buildings had not come to his hands, but when these did come, as was stated at the time, we had the money on hand for them. We are now in the midst of the third quarter and I earnestly plead with those churches that take their collections

that take their collections in this quarter to make them as liberal as possible.

A. V. ROWE.

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## The Papacy and the Presidency.

It is said to be the "unwritten law" that no Roman Catholic shall enter the White House as President of the United States. In July Bishop Gabriels of New York, who conducted a band of pilgrims to Rome, delivered an informal message of Mr. Roosevelt to the Pope, in which the President is represented as saying: "Tell the Pope that I send him my profound regards. I have tried to treat Protestants and Catholics alike, as my latest appointments show. I will try to perpetuate this policy. This republic will stand for many a century. I expect that there will be Catholic Presidents as well as Protestant. I trust that they all will treat each other as I have tried to do."

The Digest says that the New York Freeman's Journal enunciates the President's position when it declares that he "confidently looks forward to the time when his religious views will not tell against any one who may be deemed by his political party a fit candidate for the Chief Magistrate of the country."

The fact is that no man's religious views would now injure him in his candidacy for this high office. The right and privilege which each one claims for himself is freely accorded to all—to hold and teach what ever religious faith they may desire, so far and so long as they do not interfere with the rights and privileges of others. The objection to the Roman Catholic candidate would be that he would desire, and feel bound, if he were a faithful churchman, to use his official power in the interests of his own religion and against that of others. The objection would hold against a candidate who belonged to any one of the sects of Protestantism if it should be believed that he would do as Roman Catholics have always done.

President Roosevelt may have treated "Protestants and Catholics alike", but Protestants do not believe, have no encouragement from history to believe, that a Roman Catholic President would do so. We would not interfere with their rights and privileges, but we would not put them in the position in which they could interfere with ours, being assured that they would do so wherever and whenever they could.

## Two Meetings in Amite County.

Bro. A. L. Ingram came down from Clinton, where he has been studying in the college this summer, and conducted the meeting at my Mt. Vernon church beginning the second Saturday and Sunday in August and closing Friday morning.

Bro. Ingram preached with plainness, power and persuasiveness. His head is well stored with Bible truths and a pointed way of telling them. He was instrumental in the hands of God in mightily interesting the young, in convincing and converting sinners and in teaching the whole gamut of Christian duty as nearly as can be done in a short series of sermons. We give praise to God, as a result of the meeting, for thirteen who were baptized, three restored and one erring brother who made a confession which was received by the church.

The beloved pastor of the Liberty and Osyka churches, Bro. S. W. Spores, began a meeting with my Bethlehem church the third Saturday and Sunday in August. Spores needs no comments as a preacher in this part of the country. His preaching

is always orthodox in contents and fearless and forcible in manner. He is an uncompromising denouncer of sin in both saint and sinner. He had rather lose most anything than his reputation for faithful gospel preaching. His plain preaching, however, has a tendency to make people resolve to be better rather than take foolish offense. May his kind be increased among the preachers everywhere. Seven happy converts were baptized by the writer in the beautiful waters of Amite river Thursday afternoon at the close of the meeting.

Yours in Christ,

JOSEPH JACOB.

Gillsburg, Miss., Aug. 29, 1906.

## Two Meetings.

Ebenezer and Hephzibah. The former, in the Pearl Leaf Association, began her annual meeting Aug. 11. The latter, in the Lawrence County Association, Aug. 16. Each continued six days, with T. C. Schilling to do the preaching, except one sermon at the beginning of each.

At Ebenezer, there were five for baptism and two by letter. At Hephzibah four for baptism. The devil got in his work at both places. But Schilling is a good preacher under the guidance of the Holy Spirit and with the old story of salvation by grace through faith.

R. DRUMMOND.

## A Great Meeting at Macedonia.

Our beloved Wayne Sutton, in that soft, tender way, came from his home to our rescue at Macedonia on Saturday before 4th Sunday in August and began a series of sermons. The great loving heavenly Father filled him with so many good things to say that we all feel that indeed we have been greatly blessed. And today, Aug. 31, in the water was a great burial with Christ in baptism—15 for baptism and 2 by letter were added, our church greatly revived. Bro. Sutton received as compensation \$25.00 for his services and goes home feeling good for having been blessed with being with those good people. May the Lord continue to look this way in tender mercy. Oh, that our people may continue to look forward to better times. Pray for us, brethren, and pray earnestly that we may have continued success in our building movement to the erection of our new church house at Macedonia. These good people mean to come to the front. God bless them.

Yours in Christ,

C. D. POTTS.

## Our Meetings.

I have completed my revival meetings with my churches. Beginning the fourth Lord's day in July with Ridge church, we continued until the following Thursday night. We were greatly edified by the preaching of Rev. J. T. Dale of Collins, Miss. The church invites him to return next year. The visible results were 2 by baptism, 1 by letter. This church is a unit.

The first in August we began our meeting with Pleasant Hill church, in Leake county. This church was revived three years ago with 5 members and today has 42. We had W. S. Blackman of Midnight, Miss., with us, who did the preaching to the satisfaction of us all. Results were 24 by baptism, 1 by letter and the harvest not all gathered yet. Blackman presents the

(Continued on Page 8.)



# SUNDAY SCHOOL LESSON.

Sept. 9.

## Jesus Enters Jerusalem in Triumph.

Mat. 21:1-17.

Motto Text: "Blessed is he that cometh in the name of the Lord."—Mat. 21:9.

To the Teacher: Assign to four scholars respectively the four different passages—Mat. 21:1-19; Luke 19:29-44; John 12:1-19. Have one read his account aloud slowly. Ask the others to call attention to any variation, omission, or addition in any Gospel.

Think out the scenes and make a picture—Jesus, the multitudes, the clothes and branches in the air, the shouts of hosanna, the child coming, the objectors and displeased rulers, Jesus weeping over Jerusalem, the blind and lame gathering around Jesus in the temple.

With this lesson we enter upon the last week of our Lord's personal ministry on earth. On what day of the week and of the month, and of what year, did the events of this lesson actually occur? On Sunday and Monday, the 10th and 11th of Nisan, equivalent to April 22 and 30, A. D. 30. State the probable order of events? Jesus reached Bethany on the evening, and spent the night with his friends and his sisters. On Saturday evening he dined in that home with his friends and Mary anointed him with the precious ointment. On the first day of the week, our Sunday, he entered the city, taught in the temple, and returned to Bethany where he spent the evening until his crucifixion. On the next day, our Monday, he went into the city again, cleansed the temple and healed the lame and blind.

## 4.—The Triumphant Entry of the King—1-11.

The preparation of the Passover. What did Jesus tell two of his disciples to do? (vs. 1, 2). What indication is there in verse 3 that some previous arrangement had been made with the owner? This man must have had some knowledge of Jesus and recognition of his claims. Why did Jesus enter into Jerusalem in this public formal way? To announce himself as the Messiah and to offer himself to the Jews as their king—John 12:14, 15. Why did he choose to ride in on the colt of ass? To remind the people that he came to them in fulfillment of prophecy—Isa. 62:11; Zech. 9:9. "Riding on an ass instead of a horse presented him as the Prince of Peace, not as a hero of war." The horse and chariot were used for war, the ass for ordinary purposes of peace. His kingdom was to be one of peace through righteousness. Did the people understand the significance of this act? (John 12:16). Not even his disciples then understood it.

The preparation of the Passover. Who composed the throng which accompanied Jesus? Pilgrims to the Passover (Mat. 21:8, 9); common people of Jerusalem (John 12:9). How did the multitude receive Jesus? (v. 9). Why did they give him such a greeting? Dr. Dunning says partly because he had done wonderful works of healing the sick (Luke 6:17), and partly because he was raising the dead to life (John 12:17, 18). And partly, we may believe, because his words inspired the people with hope of a new time when men would escape from injustice and oppression, and seek righteousness and peace in establishing his kingdom among men (Mark 11:10). How did the people in Jerusalem receive Jesus? (Mark 11:18). What

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pathetic incident occurred as Jesus came in sight of Jerusalem at the descent of the Mount of Olives? (Luke 19:4).

2.—The Authority of the King—shown and admitted in the cleansing of the temple—12-13. Returning to the city on Monday, into what place did Jesus go? (v. 12). For what purpose? For worship and teaching (v. 23). Whom did Jesus cast out of the temple? (v. 12). What did he say they had made of God's house? Why were money changers and traders allowed in the temple? That pilgrims might exchange foreign coin for Jewish money for the temple tax, and secure sacrificial offerings? How had these men made the temple a den of thieves? They were dishonest in their business, and had thus robbed God's house of the spirit of worship. Is not all bartering for religious purposes which destroys or lowers the spirit of worship wrong? Dr. Riddle says that "Ananias and his wife made great gain from renting the privilege in the temple bazaar." What became of them? (Acts 5:1-11). Why did no one oppose Jesus in driving out these traffickers? "Because he was right, and they all knew it," Dr. Dunning says. What did Jesus say of his house in verse 13? Where was this written? In Isa. 56:7; Jer. 7:11. 3.—The kindness and power of the king—14-17.

Who came to Jesus in the temple for help? (v. 14). Did Jesus answer their appeal? What did some boys do? (v. 15). Who were displeased and objected? (v. 16). What did Jesus say? (v. 16). Where could they have found this scripture? In Ps. 8:2. Where did Jesus go after Monday's work? (v. 17).

## THE PERKINS HOME LETTERS.

(S. S. Times.)

Jim Perkins, on a visit to his sister, writes about prompt and willing service and cheerful giving.

Fremont, Wednesday Morning.

Dear Mother:

Here I am on my promised visit to Martha for a few days, and my turn to write the lesson letter comes at the same time. Martha and I have talked over this letter-writing about the lessons, and I'm sure you'll be glad to know what a blessing it has been to Martha as well as to me. Just to sit down with the dear old Book and look at these verses until their message is made known to one is indeed a privilege.

Coming out on the train I've been carefully reading these seventeen verses in the twenty-first chapter of Matthew. I've been trying to picture to myself the condition the world would quickly reach if every time the simple message, "The Lord hath need of them," should bring a prompt and obedient response. How reluctant Christ's followers are to yield their possessions to his service, or to yield themselves! Many a rich man contents himself with giving of the things he owns, when God has "need" of his time and service. If, when Christ says, "The Lord hath need of them," his followers laid their service and their savings at his feet, we wouldn't long hear it said that only one-third of the human race had heard of the Savior's love.

One cannot read the story of the triumphal entry without thinking of Calvary, just a little later. No wonder Christ taught the fatality of getting fame and worldly praise. He knew its brief duration.

I could write several letters on the last part of the lesson, but perhaps they wouldn't interest you. On every side in our city churches we see the house of God

turned into a market-place, under the plea that the money for the church must be raised that way. Well, the money-changers and the sellers of doves in Christ's time had a good excuse, too, for doing as they did. They made it convenient for people to worship according to prescribed rites. Today the dealers in merchandise try to make it convenient for the people to "give" money—so that they are not supposed to feel the "loss." It's a sort of method of administering an anesthetic to separate the people from their coins. Christ said they had made his house "a den of robbers"; it would never do to use an expression like that now. But it's a poor gift to God's work that has to be extracted from a person, as a dentist pulls a tooth, with something soothing to allay the pain. God loves a "cheerful giver"; nothing is said about a "reluctant buyer."

What a lesson we may learn about acceptable service on any day of Christ's ministry!

Your loving son,

JIM.

## The Pastor and Deacons Again.

By Chas. T. Alexander.

I am sure Brother Qian, in the Baptist Record of August 2, gave some very wise and timely suggestions on a subject that needs consideration. In some churches there seems to be a very erroneous idea of the nature of the "deacon's office." There are Baptist churches here and there throughout our country that have become so deaconized in polity that they are practically Presbyterian in government. Our Baptist individualism, with its essential freedom and equality, can find full expression for its life only in a democratic government—a government of the people and for the people themselves—and not a government by official representatives. There is absolutely no inherent authority in the deacon's office, and if any specific duties are laid upon him in the New Testament, they are duties pertaining to the care of the poor. The deacon, strictly speaking, is not an officer at all, but only a servant, subject to the direction of the church and pastor. He is an attendant servant with the pastor, and never an official over pastor or church. His duties should be laid out by the church under the pastor's leadership, and aside from these specific duties he, as a deacon, has no sort of official existence. The expression, "use the office of a deacon," found in 1 Tim. 3:10 is but one word in the Greek, and that is the word "serve." It is a misfortune that we have coined the expression "Board of Deacons." The church may constitute them an executive committee or board to manage all its business affairs, but such duty does not essentially inhere in the "deacon's office." Whatever may be the duties laid upon them by the church, they are never an official board whose authority goes beyond the authority of any other member of the church. They have no more official authority over the household of God than have the servants in the home authority over the inmates of the home.

When the "board of deacons" becomes an official circle for the direction of the church and pastor, they have become even more than the board of ruling elders of the church session in a Presbyterian church. This ecclesiastical officialism of a Baptist church is more iron-clad and tyrannical than can exist in a board of ruling elders, because there is a higher court than the session to which appeal can be made. When

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ecclesiastical officialism gets set in a Baptist church, it is ultimate authority from which there is no appeal; and right here many a pastor has struck the hidden rocks that have shattered his pastorate, and driven him from the field. The deacon who will not serve and the deacon who goes beyond his sphere into a hurtful officiousness too often become the pastor's greatest hindrances; but of the two, the latter is by far the most dangerous obstruction to his work. The real deacon is his greatest helper; the over-officious deacon is his greatest danger. Too often the pastor finds himself but a servant of the board of deacons, and he goes to them for advice and for directions in all things as much as if they were a lot of presiding elders. It is a shame on the pastorate to be thus dominated by the body of men that the New Testament puts under the direction of the pastor, the divinely ordained overseer and leader of the whole flock. The pastor who waits to be butted around by a few bell-wethers of the flock before he dares to move, is not a shepherd at all and is but little more in his work than the shepherd's dog. May God give us a ministry everywhere that magnifies the pastorate according to the will of God.

One trouble is that usually deacons are elected for life, and the church sinks down into the ruts and stagnates in a petrified form that will not permit the constant outflow of life. The church officers become, in some cases, a kind of oligarchy, and the church conferences become of small importance compared to the "star-chamber sessions" of the officers. Too often, when this life-time officer is not well pleased with the way the pastor is going, it becomes at once his settled conviction that the pastor should resign, never stopping to think that perhaps he is the proper subject for resignation. It is far more frequently the case that where pastor and officers are not co-operating they should resign and let others step in who will co-operate. The pastoral office is by far the most important office, and it should be given its true place and proper regard. But the best thing of all is to have all officers, except the pastor, serve a definite term, and then have regular stated elections. This keeps all in the church's hands, and enables it to adjust itself to new conditions as they arise. The "official" character gives place to the servant, and the church becomes a real New Testament democracy. Its offices are not lost in men, and church life is more than the life of an official circle, and real service of the masses can take place of the proxy service of officialism. Some Baptists have kept company a little too much with the progeny of Rome, the mother of all inherent ecclesiastical officialism. If churches have dropped into the ruts of old hierarchical methods and notions, and have thus become "representative" in government instead of congregational, pastors are almost wholly to blame. It is easier to fall back on the chosen and capable few, than it is to instruct and train the masses and get what you desire from the church as a whole. But the latter is the only Baptist way.

Now I would not be understood as speaking a word to discourage or to discredit our true and faithful deacons, who stand ever by the pastor's side, uphold his hands and remain his steadfast helpers and friends. I do discredit the unfaithfulness of him who calls himself a deacon, and yet stands aloof from the pastor, juggles with others about him, and withholds his confidence and sympathy from him, and still lacks the moral principle to step down from the stilts of his official dignity and get out of the pastor's way. There is nothing that so tears a pastor's heart strings as to find that those whom he had been trusting in fullest confidence as his helpers, had been steadily working at his back to undermine him and force him to move. The political trickster rarely shows a worse form of dishonesty than this; and the crime of many a church has been to tolerate such conditions to its ruin. True backbone in discipline would stop this course, and prevent the demoralizing influence of frequent pastoral changes, and the crushing of righteous pastoral ambitions and hopes and ideals. Real Baptist or New Testament polity is safe; to depart from it means trouble somewhere along the line sooner or later.

Houston, Texas.

## Rest!

It means "to stop" and a few things similar. It does good to "stop" now and then. I might plough all day and all night, but it would be too much—it would wear "Old Mollie" down, and me too, and with both of us tired and worn and in the dark beside, the corn and potatoes would be in jeopardy. To "stop" at night and go out at the dawn favors much to the corn and potatoes, and Mollie and I feel better.

A man once hardly took time to sleep. Money he must have! But he did stop and many weeks of inaction gave time for thought and he said: "Fool I was; there is a God who claims first thought." The night time came and made him stop; and what about his life?

We all need night time, that we may "stop" and await the dawning and, in new strength enter a new day. And no night is so long that day does not follow. Spurgeon says: "Every cloud has a silver lining, and the stars always shine brightly beyond."

One great one says something about being "dumb with silence," while God did it. He also says: "While I was musing, the fire burned."

Night time helps to thought and rest. At times we would like to proceed with the work, but night bids us pause and start later.

Often we waken and are restless for some gleam, but all is still darkness, and we must wait longer—abide God's time.

In this waiting we find rest. It is written: "There remaineth therefore a rest to the people of God." This may refer, primarily to the great Sabbath to come, but if, in patience we await God's time here, we get a foretaste. And who would not like some taste of heaven while yet upon earth?

The writer is resting, and enjoys it greatly. Called to preach? Have had no cloud as to this. Not preaching much? Some—expect to preach more—God knows. But if "Old Mollie" must yet traverse hill and dale and the colporter's footfall be heard on many another portico, all well and good. I have long thought we should show our kinship to Paul: "I have learned in whatsoever state I am therewith to be content."

We have a "concern" in Louisville which has shown me great kindness. They have done me good. It does good, sometimes, to have faith in a fellow—and they have shipped out a few hundred books, and will ship out some more.

Six colporters should be employed in South Mississippi the next five years—Baptist Colporters. The iron is hot and we ought to strike. If we don't, things may

spoil when some half-fledged denomination lies in. The Convention Board could hardly do more for truth in Mississippi than to put these six men here now. I am doing a little of this work while resting!

J. E. PHILLIPS.

## Nature and Worshipfulness.

When the soul of man is born into the spiritual life and brought into a state of faith and love toward God there is gained also a new appreciation of the blessings of physical life. The world of Nature becomes a temple in which the glory of God is realized. The higher feelings of thankfulness, joy of existence and glad discovery of the wonders of the universe are kindled and developed to a high degree. It will be found, however, very different in the case of the unawakened man who finds only gratification of sense. He goes to the seashore chiefly to see the tawdry shows that line the promenade, or he seeks the forest shade to loaf and sleep away the hours which might be filled with high and holy contemplation. The Christian awakening of the soul is a preparation for the coming beauties of springtime and glory of the resurrection of living things.—Watchman.

## "HOUSEHOLD."

### Useful Accessories in the Home.

If you read the home and household pages in the different papers and journals you will oftentimes see grateful acknowledgements from the readers for the benefits derived from the experiences and advice given by other sister house-keepers. I get many appreciative, kind letters, thanking me for some little advice or recipe, and it always stimulates and encourages me to do more. I try to inform myself as to the very best methods and ways of doing our household duties, and I wish to speak here of what I consider time-savers. We busy house-wives need time for leisure and recreation, and a few methods I adopted helped me greatly.

One was a medium-sized paper pad, with pencil attached, hung over my kitchen table. If you jot down articles needed through the day upon this pad they are not apt to be forgotten, and to the average wife the minute saved in performing her daily duties is time earned for rest or self-improvement.

Another help is little brushes to wash glass-ware and dishes. If you will put a little borax in the dishwater three times a day and use little brushes you can do the work in half the time. Have a restful chair in your kitchen and sit while preparing vegetables, kneading bread, etc.

S. H. H.

The Science and Health Quarterly in a note at the beginning of one of its selections is authority for the statement that Mrs. Eddy's interpretation of the Bible "are authorized" by Jesus Christ. There is one important difference between Christ's teachings and those interpretations which Mrs. Eddy makes. His words are plain, clear, easily understood. Those which it is claimed that he authorizes Mrs. Eddy to speak are complex, muddled, utterly incomprehensible, at least to the uninitiated. Should not Christ's inspirations bear some relation in this respect to his revelations?



(Continued from Page 5.)  
 from his office work. This is demonstrated when I say that he had the pleasure of baptizing his mother, who had been a Lutheran 41 years, and a step-father who had been a Presbyterian about 30 years. He also has three half brothers, 1 half sister, two brothers-in-law, 1 sister-in-law. This is the community in which Bro. Blackman was raised, and the old Baptist church that stood there is the one that ordained him to preach the gospel, and it is useless to say that it afforded him great pleasure to go home. Bro. Blackman has been in the field about 10 years and God alone knows the value of his pioneer work in that field.

The second Sabbath in August we began at the Hebron church, Madison county. A Mississippi College boy, in the absence of the pastor, preached to the church for 3 or 4 weeks. Visible results—7 by baptism, 2 by letter. This is the first year that this church has operated independently. Some of God's saints are here in power.

The third Sunday in August we began with the Mill church, Leake county. We were assisted by Bros. Blackman and Dorrill. They rendered valuable service. Addition to the old church; trouble settled. The Harmony Association meets with this church the fourth Sunday in October.

Up to now my meetings have been very pleasant. We had a sum total of 40 additions, with many good seed sown. To God be all the glory. Their pastor,  
 J. G. GILMORE,  
 Lena, Miss., Aug. 29, 1906.

#### Two Meetings.

At the first meeting with my brother at Damascus church, Franklin county, Saturday was the 2nd Sunday. The heavenly Father breathed his Spirit upon us from the very beginning. I stood in the pulpit and the aisle crowded for half its length with bright young converts coming out to profess Jesus. Thirty-four were added to the church, 28 being for baptism.

NEW SALEM.  
 Near Salem, six miles south of Damascus, was our next meeting. The presence of the Holy Spirit was manifest from the beginning. The church was greatly revived and 30 were added to the membership, 28 being for baptism.

To the Lord be all the praise.  
 I go to Pitts Point, Ky., next week for a meeting where I will be assisted by J. E. Walker.

Yours truly,  
 T. L. HOLCOMB.

#### Mendenhall Blessed Again.

Dear Father Editor:  
 May I have a short space in our paper to write a little concerning our meeting at Mendenhall?

Our beloved Bro. J. H. Lane of Magnolia came to us on Saturday before the 3rd Sunday and the Lord gave him a great series of sermons to deliver to us.

Our good people, as is common for them to do, came out in full force to hear the message, and they were greatly benefited thereby. Our church is greatly strengthened and we had 20 accessions. We paid Bro. Lane \$53.35 for his services, and Bro. G. W. Gray of Jackson came in and was with several services, with that great power of singing, and preached by request of the people. A great soul-stirrer it was, and we paid him about \$10.00, and

he was of great value to us while here. May the Lord continue to bless these two brethren in their work. We shall never forget their earnest, faithful working for us here. God bless them. And we shall never cease to speak in behalf of good old Mendenhall. God bless our people here. We have some good men and women of God here. Brethren, we long to see the day when we can say to the world that we are no longer in the rear. May the Lord continue to bless them.

Yours in Christian love,  
 CHAS. D. POTTS.

#### "Some Meetings."

On Saturday before 4th Sunday in July we held our meeting at Antioch. Had A. J. Rogers of Hattiesburg to do the preaching. Visible results—four for baptism. The people were very much pleased with Bro. Rogers.

#### Silver Creek.

Fifth Sunday at old Silver Creek, with Bro. W. H. Boone of McHenry to do the preaching. We had no accessions. Bro. Boone's sermons were full of gospel from first to last.

#### "Carson."

First Sunday we began our meeting at Carson with Bro. J. P. Williams to do the preaching. Visible results—twenty-eight accessions, fourteen for baptism and fourteen by letter. To God be all the glory.  
 J. O. BUCKLEY.

To the Editor of the Baptist Record:

The Louisville Association will meet with the Hope Well church, eight miles south-east of McCool.

H. M. WOODALL.

#### The New B. Y. P. U. Treasurer.

At the Encampment Rev. J. B. Quin of McComb was elected Treasurer. I have turned over to him all accounts on both sides of the ledger, and all moneys. The cash transferred amounted to only \$2.12. Our outstanding obligations amount to about \$135.00, incurred in the interest of the encampment. The subscriptions made at Greenwood will be ample to meet these obligations if all are paid. Will not the friends who made these subscriptions see that they are paid just as soon as possible? Don't forget that these obligations were incurred on the faith of these subscriptions. I make this plain statement that the friends may see the importance of sending the money to Brother Quin just as soon as possible.

Very truly,

W. M. BURR.  
 Greenwood, Miss., Aug. 28, 1906.

#### Centennial Meeting.

The Mississippi Baptist Association will hold her centennial meeting this year with Ebenezer church, Amite county, 10 miles east of Centerville and 12 miles southwest from Liberty, beginning on Thursday before the 2nd Lord's day in October. Each association in the State, also the State Convention, is invited to send one messenger. The place of meeting is especially appropriate, since this church also has her centennial this year.

The order of centennial services, as ar-

ranged by the committee, is as follows:

To deliver address of welcome, W. B. Kinabrew, Mpd. of the Asso.

Historical sketch of Mississippi Baptists, I. H. Anding.

On reminiscences, T. C. Schilling.

Enlargement and progress of Missions, A. V. Rowe.

Educational department, W. T. Lowrey.

To preach centennial sermon, B. D. Gray. Subject: "Baptist Principles and Practices."

J. J. WALKER,  
 Chairman Com.

T. C. SCHILLING, Secy.

Bryan, Texas.

By J. F. Hailey.

This has been a hot summer in Texas, though there has been above an average rainfall in this section. Other portions have suffered for want of rain. Corn was badly injured by drought before the rains began. Cotton has suffered badly from continuous rains for two months. Boll weevils are doing some damage in parts of the State. Still the yield of cotton would be considered a good crop in the hills of Mississippi. Goobers are grown in abundance for hay and to fatten hogs. Grapes grow in abundance, while figs, if given any attention, would flourish in Gethsemane profusion. Other fruits yield well, but the trees are short-lived. There seems to be a want of adaptation in the soil.

One of the noticeable things in Texas is that you meet so many people you have known or that know of you or your people, or vice versa. Yesterday I was called to attend the funeral of a Mrs. Tabor, and was surprised to learn she came from Winston county, Mississippi, and that I was pastor to her brother and two sisters at Shuqualak. Every few days I meet people from places I have been.

I have been doing evangelistic work all summer. The outcome has been very satisfactory to the churches. I have supplied Bryan all summer also. There is great dearth of preachers in this country. Churches are sadly in need of development. Some that could support a pastor full time, pay less than \$100 salary, and practically nothing to missions. A religious newspaper is rare where I have been.

In the Inter-Collegiate Oratorical Contest at Monticello, Aug. 16, Alabama, Kentucky, Mississippi, South Carolina, Tennessee and Texas were represented. It was evident at the close of the six orations that the prize would be awarded to one of three men. The Mississippian pleased the people—he was eloquent; the Texan moved them—he was eloquent; the Kentuckian convinced them—he was a reasoner. This paragraphist saw in these three different speeches that toward which every preacher should aim—to interest, instruct, inspire. These orations were so nearly equal in merit, that a committee of speakers would have given the prize to the orator from Mississippi, commercialists would have given it to Texas' eloquent son; teachers would have given it to the instructive Kentuckian. The Mississippian spoke of "Twentieth Century Reformation"; the Texan of "Commercial Relations with South America"; the Kentuckian on "The Ever-Present Problem, Capital and Labor". Dr. Currell of Washington-Lee University, Mr. Roundtree of Georgia and Mr. Carre of New Orleans were the judges. Mr. Webster of the University of Mississippi carried off the honors.

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#### Tent Meeting at Glading.

On the 4th Sunday in August we began a meeting here with Bro. E. D. Solomon to do the preaching. From the first service the revival was on. The people came from the whole surrounding country. The preacher never had a better opportunity, and I am sure he was never more earnest in his life. I believe he is one of the humblest men I ever saw. He also depends on and emphasizes the importance of prayer more than any man I ever saw. And I am sure that is the secret of his power and success. He is also one of the most fearless preachers we have and his power seems unlimited almost. As he preaches you can see strong men shake and tremble under the power of God's word as the spirit lands it home. Solomon understands the plan of salvation, and he makes it so plain that every one who hears him understands it. I believe he ought to be set apart to the evangelistic work. As the visible results of the meeting there were fully 75 conversions, and 32 additions to the church, and we raised over \$1,000 for the erection of a meeting house. The church and community is completely enlisted. Everybody is ready to come up to the help of the Lord, and the pastor is one of the happiest men in all the land. Truly the Lord has done great things for us, wherefore we are glad. No pastor will make a mistake that will

get Bro. Solomon to hold a meeting for him. God bless the Record and the workers.  
 J. J. WALKER.

#### How To Get Rid of Catarrh.

Here is Simple, Quick, Effective way and Costs Nothing: Send for and see. Those who suffer with it know well the miseries of catarrh. There is just one thing to do—have it cured. It can be done. To prove it to you, send your address and the means of a quick and safe cure will be sent to your home free in every way. The idea in giving it to you free is to prove to you that there is a home cure for catarrh, scratchy throat, asthma, stopped-up feeling in the nose and throat, catarrhal headaches, constant spitting, catarrhal deafness, etc., and that the remedy that does it is the invention of Dr. J. W. Blosser, the eminent southern doctor and minister, who has for over 31 years been identified with the cure of catarrh in all its worst forms.

His discovery is unlike anything you ever had before as it is not a spray, douch, ointment, atomizer, salve, cream or any such thing, but a genuine tried-and-true cure that clears out the head, nose, throat and lungs so that you can again breathe the air and sleep without that choking, spitting feeling that all catarrh sufferers have. It will save the wear-and-tear of internal medicines that only ruin the stomach. It will prevent colds and heal up the mucous membranes so that you will not be constantly blowing your nose and spitting.

If you have never tried Dr. Blosser's discovery and know that you need such a cure, and want to make a trial of it without cost, send your address to Dr. J. W. Blosser, 173 Walton Street, Atlanta, Ga. and a thorough free trial treatment and also an elaborately illustrated booklet, "Plain facts about Catarrh," will be sent you at once, free, so that you can begin to cure yourself privately at home.

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### Baptist Usage.

I wish our people would be more careful in the use of terms. Terms are sometimes employed which do not convey a proper idea now. If we will confine ourselves to the plain teachings of the New Testament and practice continued from the days of the apostles, we can safely adopt such Baptist usage. But it would seem that there have been departures.

Deacons, in apostolic times, did more than "serve tables"; for Philip was also an evangelist; he was a missionary, and not only taught, but baptized the eunuch. The Lord's Supper was not called "communion"; but was observed by the church alone, and not as a mark of Christian fellowship. It was instituted as a memorial service, and not a "communion"—then why use that term?

Elders were ordained in every church, and contributions were made to help the work in distant fields; then how can churches now be satisfied with the occasional visit of an "elder"? There is marked destitution of "pastoral work" and doctrinal teaching; not to mention neglect to "preach the word". The object of preaching was to show the way of salvation, not to please.

After the centuries of persecution, Baptists emerged from the wilderness, and suffered some innovations for a while, and a few of these hamper them still. During the period of their hiding, they could not send out missionaries, and looking back to those days, a small part of our denomination adopted anti-mission sentiments as Baptist usage, and styled themselves "Primitive Baptists"—a mistake.

Another term which may be modern "Baptist usage", is revival. It is a word now used by the world for a "protracted meeting," as it was called not far back. Sometimes a "revival" is the result; but is not made. Yet Baptists speak of "revivals" as appointed; whereas, if true, they come from above. Why can we not call things by their right names? Let us confine ourselves more closely to the New Testament.

D. A. DUNCAN.

### Meetings.

I have done the preaching in the following meetings this summer: Where I am pastor, Taylorsville, Smith county, fifteen baptized; Mt. Zion, Simpson county, fourteen baptized; Hickory, Newton county, T. J. Miley pastor, sixteen baptized; Spring Hill, Copiah county, J. H. Purser pastor, six received; Shiloh, Covington county, M. Walters pastor, nineteen received.

The brethren here report our church in good shape. We are

building four Sunday school rooms to our church house for more efficient work.

The Pearl Leaf Association meets at Collins on Wednesday, Oct. 10, instead of Oct. 5.

Yours fraternally,  
J. A. HAILEY.

Mt. Olive, Miss., Sept. 3, 1906.

Meeting at New Hebron.  
I have just spent a few days with Evangelist J. H. Lane at New Hebron in a gracious meeting in which there were 40 accessions to the church. The church has extended a hearty call to Bro. Lane to become their pastor, which call he has accepted, his connection with them to begin Jan. 1. Bro. Drummond, who has been supplying the church, will continue to the close of the year.

New Hebron is one of the best towns between Jackson and Columbia, and the church, with the great preacher and pastor whom we know Bro. Lane to be, will soon take her place among the best of our churches. The Lord's blessings upon church and pastor.

G. W. RILEY.

### Some Meetings.

On the fifth Sunday in July I began a meeting with New Zion church. The preaching was done by Bro. S. P. Morrice. It was the plain old story of the cross. The preacher kept prominent before the sinner that salvation came only by repentance towards God and faith in Jesus Christ. We received 6 for baptism and the church greatly benefited. Bro. Morrice is one of the hardest students I ever saw. He wants to know how to make the story of the cross plain. He goes to the Seminary this fall to better prepare himself for future usefulness. Oh, how my heart goes out for our young men in the ministry. God bless them.

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In 30 years quinine has fallen in price from \$5.00 an ounce to 16 cents. Why? Because it can't cure Fever. Mark our prediction:—It will be worth less than 10 cents a pound in 10 years. But Johnson's Chill and Fever Tonic will cure Fever every time. Sent on trial to any man, anywhere, to be paid for after it has cured. Price 50 cents.

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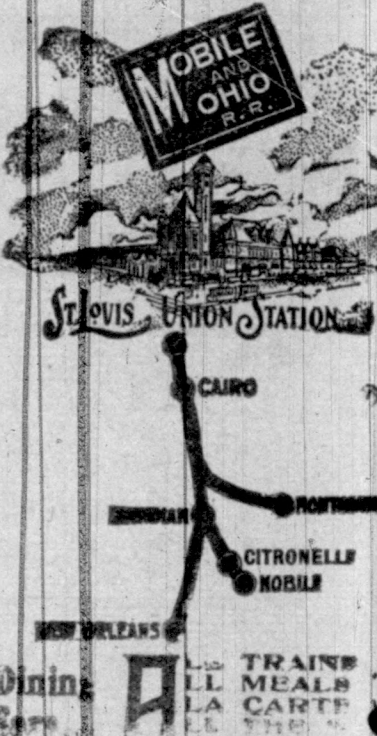
### Bethel.

Embracing the second Lord's day we began at the above church. We had with Bro. C. E. Welch. And to say that the preaching was good does not express it. It was strong, convincing, yet so humble. The preacher kept everything in the background but Jesus Christ as the sinners savior. The people just hung on the simple yet eloquent story of the cross. Bro. W. wants to go to the Seminary

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this fall, and I pray that the Lord will provide a way. The church was greatly benefited and three were added to the saved. The prayers and good wishes of the entire church goes with Bro. Welch, and it was expressed in a nice contribution for which the pastor was profoundly grateful to the brethren and friends.



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### War on Liquor and Tobacco.

The Kansas Anti-Liquor Society has adopted a new plan to fight the liquor traffic. It is distributing free to all who write and enclose a stamp a recipe for the cure of the liquor habit. It can be given secretly in coffee or food. Also one for the tobacco habit that can be given secretly. The only request the make is that you do not sell the recipe. We give free copies to your friends. Their address is Room 68 Gray Bldg. Kansas City, Mo.

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Sept. 6, 1906.

THE BAPTIST RECORD.

13

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Toronto, Ont. \$33.35 Tickets on sale Sept. 12th, 13th, 14th and 15th, good for return Sept. 24th, with privilege of extension Oct. 24th.  
Los Angeles, Cal. \$59.15 Tickets on sale Sept. 2nd, to 13th, inclusive, also on Sept. 14th, good for return October 31.  
Atlanta, Ga. \$12.75 Tickets on sale Sept. 12th and 13th good for return Sept. 25th, but may be extended until October 30th.

For full information call on or address Geo. H. Smith, W. E. Pleasant, General Pass Agt. Ticket Agent, New Orleans, La.

### A Good Meeting.

It was my pleasure to begin a meeting last 2nd Sunday with Bro. Lofton at Friendship church, eight miles west of Brookhaven. We had beautiful weather and large congregations. The meeting continued six days, closing Friday at the waters, where we buried with Christ in baptism eight promising young men and five noble young ladies.  
May God's richest blessings rest on Friendship church.  
C. C. JONES.

### Three Meetings.

Poplar Springs, Copiah County. I began here on Saturday before the first Sunday in August. Bro. D. W. McLeod did the preaching, which was well done. Results, five by experience, church greatly revived. We can now build a house of worship.

Enon, Simpson County.—Our meeting began on Saturday before second Sunday in August, with J. O. Buckley to do the preaching after Saturday. Results, four for baptism, church strengthened.

Pleasant Hill, Simpson County.—We began on Saturday before the third Sunday in August. Preaching by J. O. Buckley, which was strong and practical. The church revived. Three by letter. Brethren J. O. Buckley and D. W. McLeod are among the best gospel preachers of their age in South Mississippi.  
J. C. BUCKLEY.

Shley, Miss., Aug. 25.

### Pearl River Association.

This Association will hold its eighty-seventh session with Olch church, sixteen miles east of Columbia, beginning Saturday, September 8, 1906. We are a feeble folk and crave the help of our brethren, and the way for you to help us at this time is to come and meet with us.

We would be glad to have representatives of the college, the mission board and the Baptist Record, and also brethren from other associations. If any such will drop me a card, I will arrange for a conveyance. If you can't stay all the time, come and stay as long as you can. We are expecting Brother Byrd, and will be disappointed if he does not come.

Praying for pleasant and profitable sessions of our many Associations, I am,  
BRYAN SIMMONS.  
Columbia, Miss.

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Governor Falk has thrown another bomb into the ranks of the "pro-politicians" of Missouri by his declaration that every liquor selling club in St. Louis must take out a regular license. He says: "The law in St. Louis county must be enforced. There is more aggressive rotteness and less aggressive patriotism in St. Louis county than in any other county in Missouri." Speaking of the Sunday closing law and its effects he said that the majority of the people both in St. Louis and Kansas City now favor Sunday closing in spite of all arguments that have been used to the contrary. In a leading editorial the Louis Free Democrat, commenting on the progress of the Prohibition reform, declares: "The day of popular indifference to the encroachments of saloons in morals and politics is past."—The People.

New York City consumes nearly 1,000 million units of electricity per annum, while London, with nearly double the population, consumes not more than one-fourth of that amount. The consumption per head of population in New York is stated to be 282 units, against only 42 per head in London.—Ex.

It is stated that at Yale commencement hereafter "Ein Feste Burg," Luther's great battle hymn of the Reformation, will be sung no more, because of the protest of Roman Catholic alumni. It has been sung since 1702, and its discontinuance marks

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the presence of a sufficient number of such alumni to make influential protest. The broad basis on which Protestant universities have been established makes such action as this inevitable, but it is a step toward complete secularization which Roman Catholic insistence tends to impel in public institutions.—Selected.

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Lv Mobile, 7:00 a.m.	4:30 p.m.
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Ar Hattiesburg, 12:10 p.m.	8:25 p.m.
Ar Ellisville, 12:40 p.m.	
Ar Laurel, 11:30 a.m.	8:45 p.m.
No. 6.	No. 8.
Lv Laurel, 11:30 a.m.	5:30 a.m.
Ar New Orleans, 1:50 p.m.	8:00 a.m.
Lv Louisville, 4:45 p.m.	11:00 a.m.
Lv Ackerman, 11:10 p.m.	
Ar Mathiston, 12:56 p.m.	
Ar Houston, 2:18 p.m.	

No. 5.	No. 9.
Lv Middleton, 6:30 a.m.	12:20 p.m.
Ar New Albany, 8:45 a.m.	3:37 p.m.
Lv Houston, 10:53 a.m.	6:05 p.m.
Ar Houston, 10:53 a.m.	
Ar Mathiston, 12:12 p.m.	
Ar Ackerman, 1:05 p.m.	
Ar Louisville, 2:00 p.m.	

No. 1.	No. 3.
Lv Louisville, 2:10 p.m.	8:30 a.m.
Ar New Orleans, 5:20 p.m.	12:01 a.m.
Ar Laurel, 7:45 p.m.	2:20 p.m.
No. 7.	No. 11.
Lv Laurel, 7:00 a.m.	2:20 p.m.
Lv Ellisville, 7:20 a.m.	1:00 p.m.
Lv Hattiesburg, 7:20 a.m.	1:15 p.m.
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### Catchup.

An Important Occasion.—Uncle Ebony—I'm glad you're in, sah, 'cause I want to borrow youah cyclopedias, and a few dictionaries, and any other nice big books you can spare, sah.

Employer—Goodness me! And you've brought a wheelbarrow, I see. What on earth do you want of them?

Uncle Ebony—Very impo'tant occasion, sah, very impo'tant. Dinah and me wants to hunt up a name for de baby, sah.—New York Weekly.

It was an Irish justice who said: "Prisoner at the bar, Providence has endowed you with health, strength and a good constitution, instead of which you go round the country stealing ducks."

During the rush hour yesterday afternoon a dignified man entered a well filled Market street car, and tried to work his way in to secure a strap to hang from, but the conductor, who was collecting fares, blocked his progress.

"Step lively, there!" said the passenger.  
"Were you speaking to me?" asked the conductor, elevating his eyebrows.

"Certainly," replied the passenger. "Step forward, so we can get inside. Plenty of room up front!"

"If you will attend to your business I will attend to mine!" snapped the conductor.

"If you can't take your own medicine better than that you had better try taking the car ahead," answered the passenger. The conductor's reply was lost in the laughter of the passengers.—Philadelphia Telegraph.

The colored witness, being asked his age, said to the court:

"Well, sah, I wuz a young man when freedom broke out."

"What year was that?"

"Hit wuz de year de Yankees come in, sah."

"You do not seem to have a very accurate idea of time."

"Oh, yes, sah, hit wuz 'long 'bout hog-killin' time."

"I thought she was going to marry Tom?"

"No; Jack."

"Why, she told me Tom was willing to die for her and"—

"Yes; but Jack offered to make a good living for her."—Philadelphia Press.



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## Time and Place of Associational Meetings.

### August

West Judson, New Prospect; 5 miles north Blue Springs, Frisco Railroad, 28th.

Tippah, Canaan church, 10 miles north Ashland, Wednesday, 29th.

### September.

Chickasaw, Union church, Saturday, 1st.

Sunflower, Gunnison, Y. & M. V. Railroad, Tuesday, 4th.

Zion, Bethany church, Calhoun county, Wednesday, 5th.

Oxford, Yocona church, near Taylor, I. C. Railroad, Wednesday, 5th.

Columbus, Maben, Southern Railroad, Thursday, 6th.

Copiah, Wesson, I. C. Railroad, Friday, 7th.

Judson, Oak Hill, Itawamba county, Tuesday, 11th.

Chickasaw, Ecu, M. J. & K. C. Railroad, Tuesday, 11th.

Tishomingo, Kossuth, Wednesday, 12th.

Magee's Creek, Mt. Pisgah church, 7 miles north Franklin, La., Thursday, 13th.

Tallahala, Bethlehem, 6 miles east Laurel, Saturday, 15th.

Strong River, Magee, G. & S. I. Railroad, Tuesday, 18th.

Calhoun, Antioch, 4 miles southeast Banner, 19th.

Union, Unity, Jefferson county, Thursday, 20th.

### October.

Rankin county, County Line church, Tuesday, 2nd.

Yazoo, Mt. Nebo church, 6 miles west Winona, I. C., Tuesday, 2nd.

Chester, Ebenezer, 3 miles south Stewart, Southern Railroad, Friday, 5th.

Pearl Leaf, Collins, G. & S. I. Ry., Oct. 5.

Liberty, Mt. Zion, Saturday, 6th.

Yalobusha, Coffeyville, I. C. Railroad, Wednesday, 10th.

Central, Salem, 2 miles south Learned, Y. & M. V. Railroad, Thursday, 11th.

Lauderdale County, Hickory Grove, Thursday, 11th.

Mississippi, Ebenezer, 12 miles southwest Liberty, Thursday, 11th.

Choctaw, Salem, Kemper coun-

ty, Friday, 12th.

Pearl Valley, 9 miles northwest Philadelphia, Saturday, 13th.

Aberdeen, Tockish, 5 miles southeast Algoma, M. J. K. C. Railroad, Tuesday, 16th.

Deer Creek Indianola, Southern Railroad, Tuesday, 16th.

Coldwater, Arkabutla, Wednesday, 17th.

Lawrence County, Shiloh, Mississippi Central Railroad, Wednesday, 17th.

New Liberty, Sardis, Wednesday, 17th.

Kosciusko, Spring Dale, 10 miles north Kosciusko, Friday, 19th.

Hopewell, Harpersville, 10 miles north Forest, Saturday, 20th.

Lincoln County, Mt. Zion, 7 miles west of Wesson, I. C. Railroad, Friday, 20th.

South Mississippi, Mt. Vernon, 17 miles west Osyka, I. C. Railroad, Saturday, 20th.

Bogue Chitto, Tylertown, Friday, 26th.

Harmony, Center Hill, 14 miles south Kosciusko, Friday, 26th.

Lebanon, Wiggins, G. & S. I. Railroad, Wednesday, 31st.

Bethel, Ebenezer, Hobolochitto, Leaf River, Louisville, Oktibbeha, Pearl Leaf, Pearl River, Red Creek, Sipsey, Tombigbee and Trinity Associations failed to report place and time of their meeting.

We will thank any one who knows, to furnish us with time and place of meetings of associations not given above, and to correct any errors that may be discovered in time and place given.

## Illinois Central Railroad.

Annual Stockholders' Meeting at Chicago, October 17. Personal Attendance of Individual Holders Desired.

### FREE TICKET TO THE MEETING.

Public notice is hereby given that the regular annual meeting of the stockholders of the Illinois Central Railroad Company will be held at the company's office in Chicago, Illinois, on Wednesday, October 17, 1906, at 12 o'clock noon. To permit personal attendance at said meeting there will be issued

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such ticket to be good for the journey to Chicago only during the

Four Days Immediately Preceding

and the day of the meeting, and for the return journey from Chicago only on the day of the meeting and the

Four Days Immediately Following,

when properly countersigned and stamped during business hours on or before Saturday, October 20, 1906—that is to say, between 9:00 a. m. and 5:00 p. m.—in the office of the Assistant Secretary, Mr. W. G. Bruen, in Chicago. Such ticket may be obtained by any holder of stock registered as above, on application, in writing, to the President of the company in Chicago, but each stockholder must individually apply for his or her ticket. Each application must state the full name and address of the stockholder exactly as given in his or her certificate of stock, together with the number and date of such certificate. No more than one person will be carried free in respect to any one holding of stock as registered on the books of the company.

A. G. HACKSTAFF,  
Secretary.